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HALL'S
MASTER WORKMAN

AND
MASONIC MONITOR.

BEING
*A COMPLETE GUIDE TO MASTERS OF LODGES
IN THE LECTURES AND WORK
OF FREEMASONRY,*

As generally approved and used throughout the United States.

WITH
ORIGINAL PRAYERS,

AND A COMPLETE LIST OF LODGES UNDER THE JURISDICTION
OF THE GRAND LODGE OF MASSACHUSETTS, WITH
DATES OF CHARTERS AND TIME OF MEETING.

By JNO. K. HALL,

Past Master, Past District Deputy Grand Master, State of Massachusetts;
P. H. P. of St. Paul's R. A. C.; P. D. G. H. P. of Gr. R. A. C.;
P. M. E. Com. of Boston E. K. T.

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CAMBRIDGE.

TO THE

R. W. MAJOR-GENERAL WILLIAM SUTTON,
DISTRICT DEPUTY GRAND MASTER OF THE SECOND MASONIC
DISTRICT OF MASSACHUSETTS,

In Token of Respect

For his Masonic acquirements and private worth, his eminent
services and fidelity to the Craft, and his constant exem-
plification of that greatest of all Masonic virtues,

CHARITY;

also, as a slight manifestation of personal
esteem and regard,

THIS LITTLE VOLUME

IS RESPECTFULLY DEDICATED,

BY

THE AUTHOR.

INTRODUCTORY.

BEFORE proceeding to the business or work of the evening, the first step is to see that the officers are in their stations, and the brethren in their proper Masonic clothing. Care is next taken that none are present but the members and brethren who are properly vouched for. The next step is to see that the avenues are securely guarded, and the guard informed of his duty, and also the qualifications necessary for those who seek to pass. The officers and members are then, by order of the Master, reminded of their duties, and an invocation to Deity completes the business of preparation. The Secretary then makes his report of the doings of the previous communication, and the business of the present.

P R E F A C E .

THIS volume will, I am certain, answer the requirements of those who have wanted a text-book in which the chain of events from the admission of the candidate to his being raised to the sublime degree of a Master Mason should be continued unbroken. Thus enabling a person, who for the first time occupies the Oriental Chair, to go through the duties devolving upon that station, so far as the work of the degrees is concerned, in as systematic a manner as though he had presided for years. I have endeavored to make the connection so perfect, that nothing may be wanting; and, by a careful perusal, any Master Mason will be able to recognize each individual step in the ascent of the Masonic ladder. The work will be found to be that which is sanctioned by the Grand Lodge. The passages which are in small type are those to which the attention is more particularly invited, as they will recall to the Master *points* of essential importance to the candidate. With these few remarks, I present to my brethren this volume of the Master Workman.

J. K. H.

Cambridge, May 5th, 1864.

R. W. BRO. J. K. HALL.

I have examined very carefully the "Master Workman" compiled by you, and do not hesitate to give it my unqualified approval, and cheerfully recommend it to the Fraternity as a well and ingeniously arranged Monitor and Guide, strictly conforming to the work as taught by the late R. W. Bro. Wm. C. Martin and myself. It is well calculated to produce that uniformity of work so desirable in our Lodges ; and by means of this Text-Book every Lodge may possess within itself that power which the Most Worshipful Grand Master, John T. Heard, so earnestly recommended, of "having within itself the means of instruction, without the expense incurred by a visit from Grand Lecturers."

Fraternally yours,

BENJ. F. NOURSE,

Past Gr. Lecturer of the Gr. L. of Mass

RECOMMENDATIONS.

PROVIDENCE, R. I., May 17, 1864.

R. W. BRO. J. K. HALL:—

Dear Sir and Sir Knight: I return herewith the proofs of the "Master Workman," and am very much pleased with it. I do not see any change to suggest; but, on the contrary, I think no alteration necessary. It will certainly prove a great help to any officer of a Lodge, or to any one desirous to learn the work in an efficient and thorough manner.

Yours, fraternally,

THOS. A. DOYLE,

Gr. Sec. of Gr. Lodge of R. I.

Office of the Grand Master,

PORTLAND, Me., July 2, 1864.

MY DEAR SIR AND BRO.:—

I received with much gratification your little Manual, and from the examination I have been able to give it, should judge that it would be a very valuable assistant, not only to presiding officers, but also to all who wish to become thorough Masons. The "Master Workman" has only to become known to be generally used. I trust you will derive that satisfaction from the extended sale of your publication which it so richly deserves.

I am, my dear Sir and Brother,

With much friendship and esteem,

Very truly and fraternally yours,

WILLIAM P. PREBLE,

Gr. Master of Gr. Lodge of Maine.

PORTLAND, Me., July 2, 1864.

R. W. SIR AND BRO. :—

Allow me to thank you most heartily for the copy of your "Master Workman" with which you have so kindly favored me. It supplies a want which *I* have felt ever since I was first inducted into the Oriental chair. With such a *compact, systematic* guide, no Master of a Lodge can now have any excuse for not being proficient in the work.

Yours, fraternally,

JOSIAH H. DRUMMOND,

Past Gr. Master of Gr. Lodge of Maine.

TO R. W. JOHN K. HALL.

NAHANT, July 9, 1864.

DEAR BRO. HALL :—

I beg you to accept my best thanks for the copy of your beautiful "Master Workman" and "Masonic Monitor." It is in every particular an exquisite gem. There is certainly no Trestle Board in existence which can rival it in neatness and utility.

Most cordially your friend and brother,

WM. ROUNSEVILLE ALGER.

JOHN K. HALL, Esq.

NEW YORK, July 11, 1864.

BRO JOHN K. HALL Boston :—

Dear Sir and Brother : Your favor and book reached me in due course ; accept my acknowledgments. I have examined the book with care, and have no hesitation in pronouncing it the best *aide memoire* that I have ever seen. When rightly understood Masters will find it indispensable.

Fraternally,

JOHN W. SIMONS,

Past Gr. Master of Gr. Lodge of New York.

BOSTON, July 14, 18

DEAR SIR AND BRO. :—

It is with much pleasure I give my opinion on the "Master Workman." The arrangement of the Lectures is so strictly fol-

lowed in the "Workman," and the continuity of the Lectures and parts of Lectures therein is so perfectly preserved, that it cannot fail to be a most *convenient* as well as *reliable* guide in important transactions of a Lodge To the *young Master* it will be very useful; and even to the *old Mason*—such in many cases is the feebleness of memory—it will be an *unfailing prompter* and *friend*. I thank you for giving to Masonry a work so useful and instructive.

Very fraternally yours,

JOHN T. HEARD,

Past Gr. Master of Gr. Lodge of Mass.

To JOHN K. HALL, Esq.

WASHINGTON, Aug. 4, 1864.

JOHN K. HALL, Esq. :—

My dear Sir and Bro. : Your little manual, entitled "The Master Workman," has been received ; I have read the book through carefully. It is well adapted to keep a young Master of a Lodge in the legitimate track, as the allusions, though bidden from the profane, are readily comprehended by one who has paid proper attention to the teachings, as he passed onward from an E. A. to a M. M. I think you have given to the craft a very useful and a very beautiful little manual, and I hope you will reap your reward for your labor.

Truthfully and fraternally yours,

B. B. FRENCH,

*M. E. Gr. Master of Gen. Gr. Encamp. of
Knights Templar of U. S.*

SALEM, August 15, 1864.

DEAR FRIEND AND BROTHER :—

Your "Master Workman and Masonic Monitor" is a most valuable book ; everything there ; nothing extraneous, and nothing left out. I have examined it thoroughly, and regard it as a most valuable addition to the *manual literature of the Order*. I shall take great pleasure, and at the same time perform what I be-

lieve to be a duty, in recommending it to the Lodges for practical use.

I am most truly and fraternally yours,

WILLIAM SUTTON,

D. D. G. M. of the Second M. D of Mass.

MANCHESTER, N. H., Aug. 16, 1864.

MY DEAR SIR AND BRO.:—

You will please accept my kindest regards for a copy of your beautiful little volume entitled the "Master Workman." Having examined its contents, I must say that I think it the most perfect and best work of the kind I have ever seen, and I hope and trust it may find its way into the hands of every presiding Master, and that you may be well rewarded for your labor.

Yours, fraternally,

I. S. KIDDER,

Dep. Gr. Master of Gr. Lodge of N. H.

TO R. W. BRO. JNO. K. HALL.

QUEBEC, 14 Sept., 1864.

R. W. BRO. JNO. K. HALL, Esq., Boston, Mass.:—

R. W. Sir and Brother: I am much obliged to you for a copy of your "Master Workman," which I have looked over carefully and with much interest. It is very creditable to your zeal in the cause of the craft, and is, in my opinion, well adapted as a help to the memory and comprehended easily. I hope you will derive profit as well as pleasure from your labor. I think brethren in Canada cannot fail to find your "little book" useful, though our *details* are not quite the same and do not come in the same order as with you. The *essentials*, however, do not differ.

Believe me, R. W. Sir and Brother,

Yours, very fraternally,

T. DOUGLAS HARINGTON,

Past Gr. Master of Gr. Lodge of Canada.

From AUG. C. L. ARNOLD, LL. D., Author of "Philosophical History of Freemasonry," "Rationale and Ethics of Freemasonry," &c., &c.

"The 'Master Workman and Masonic Monitor,' by Bro. Jno. K. Hall, is one of the most modest and yet useful little books ever offered to the Masonic Fraternity. To the Master of a Lodge it is *invaluable*. It proceeds, step by step, through the work of the three degrees, and, by its peculiar system of suggestions, brings directly before the mind of the intelligent Brother all of the esoteric ritual of Freemasonry; while to the profane it reveals nothing more than is expressed in the language itself: on the principle that 'the initiated know what is meant.' Brother Hall has produced a work which should be in the hands of every Mason who desires to keep the lamp of his Masonic science trimmed. It contains reflections and annotations on the symbolical degrees, original and very suggestive, expressed in sterling English, which make the book very attractive and instructive."

Grand Lodge of Vermont,
POULTNEY, Oct. 2, 1865, A. L. 5865.

JOHN K. HALL, Esq.:—

My dear Sir and Brother:—The "Master Workman" was duly received and examined, and found to fill a want long desired by the craft. In fact, no Master should be without a copy. It is concise, well arranged, and calculated to give instruction in the work often lost sight of. I most cordially commend it to the craft. It will soon become the standard in this jurisdiction.

Fraternally yours,

HENRY CLARK,
Gr. Sec. of Gr. Lodge of Vermont.

From Daily Globe, St. John, N. B., March 24, 1865.

"The *latest, best*, and most convenient Monitor yet issued, 'Hall's Master Workman and Masonic Monitor.' We direct the attention of the Masonic Fraternity to this handsome little work, issued by A. Williams & Co., of Boston. The author, Mr. John K. Hall, was, by his Masonic and general knowledge, well fitted for the task he undertook ; and he has produced a work that is vastly superior to the ordinary guide-books designed for the use of the ritualist. It embraces the work of the three degrees, not arranged in such a shape 'that he who runs may read,' but exemplified upon a plan at once beautiful and philosophical, allowing wide scope to the intelligent Master who does not wish to teach everything by rote, and serving, at the same time, as a 'Key' to those who do not place the fullest confidence in their own mental powers. It is time the old stereotyped works were done away with, and we hail the issue of Mr. Hall's little book as a step in the right direction ; and so we believe will all who will be induced to look at it, through this notice, if for no other reason than that it opens many subjects for the contemplation of the thoughtful craftsman, which are now not likely to arrest his attention."

THE
MASTER WORKMAN.

FORM OF APPLICATION.

*To the Worshipful Master, Wardens, and Members
of ——— Lodge of Free and Accepted Masons:*

The subscriber respectfully represents, that, having long entertained a favorable opinion of your ancient Institution, he is desirous, if found worthy, of being admitted a member thereof.

My place of residence is ———

Age ———

Occupation ———

I have ——— before applied for initiation.

(Signed,)

A—— B——.

RECOMMENDATION.

I, ——— ———, member of ——— Lodge aforesaid,
hereby recommend said ——— ——— for initiation.

(Signed,)

C—— D——.

QUESTIONS

TO WHICH AN AFFIRMATIVE ANSWER IS REQUIRED
FROM THE CANDIDATE.

I. Do you seriously declare, upon your honor, before these witnesses, that, unbiassed by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry ?

II. Do you seriously declare, upon your honor, before these witnesses, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures ?

III. Do you seriously declare, upon your honor, before these witnesses, that you will cheerfully conform to all the ancient-established usages and customs of the Fraternity ?



FIRST DEGREE.



PRAYER AT INITIATION.

GREAT ARCHITECT of the Universe, be with this candidate who now seeks to unite himself to this ancient and honorable institution; may he put his trust in Thee, and fear not; may he be found duly and truly prepared, worthy and well qualified for this important undertaking: impress upon his mind the solemnity of this his first step within our sacred Temple; teach his heart to conceal the secrets which he may here be intrusted with, and may he become a faithful brother among us. May he ever bear in mind that purity of life and conduct are essential to the true Mason, and may he look back upon this his first step with satisfaction and pleasure, and press onward in the path of masonic virtue and excellence; and, having faithfully performed his duty here below, wilt thou receive him, and all of us, into thy celestial Lodge above. Amen.

For while we trust in God we are secure.

“Behold, how good and how pleasant it is for brethren to dwell together in unity :

“It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garment :

“As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore.”

The J. Warden's station is in the South, and the S. Warden's in the West; while that great Light in Freemasonry, the Holy Bible, is ever upon the altar, in the centre of the Lodge.

The Master must remember that the Candidate comes of his own free will and accord, and therefore he should inform him that none of the teachings of Masonry interfere with the several duties he owes to his God, his country, his neighbor, or himself, and ask him if, with this understanding, he is willing to proceed. He might with propriety say, that, so far from conflicting with these duties, that, by practising the lessons here taught, he will be a truer Christian, a warmer and more zealous patriot, and a better neighbor and citizen.

All who hail from our institution are morally bound to exemplify in their lives and conduct its excellent teachings; dwelling together in unity and brotherly love; doing unto others as they would that others should do unto them; thus meriting the blessing of “life forevermore.” For the recording angel will write their names in the Book of Life; and they will stand approved before the Grand Master in the Celestial Lodge above.

In the beginning God created the heaven and the earth; and the earth was without form and void; and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters; and God said, “Let there be Light!” and there was Light. Thus enabling us

to behold that greater Light, his inestimable gift to man, — the Holy Bible, which Masons ever take as the rule and guide of their faith.



EXPLANATIONS.

THE LAMB-SKIN,

OR WHITE LEATHER APRON.

It is an emblem of innocence and the badge of a Mason. More ancient than the Golden Fleece or Roman Eagle, — more honorable than the Star and Garter, or any other Order that can be conferred upon the candidate, at that or any future period, by King, Prince, Potentate, or any other person, except he be a Mason; and which it is hoped he will wear with equal pleasure to himself and honor to the Fraternity.



THE BADGE OF A MASON.

The Lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the Lamb-Skin, or White Leather Apron, as the “Badge of a Mason,” is thereby continually reminded of that purity of life and conduct which

is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

Masonic charity does not consist in indiscriminately giving to all who ask it, but if a worthy brother appeals to our benevolence, it becomes our duty to contribute to his relief, as far as possible, without injury to ourself or family. And a Mason should not only esteem it his duty so to do, but, if he has received the right impression from the instruction given him, he will find in it a pleasure. If he does not properly appreciate, he must return to the Lodge for further instruction.

The corner-stone of an edifice is usually placed in the Northeast corner, and was made perfectly square, in order that the walls to be raised upon it might be plumb and perfectly upright.

THE TWENTY-FOUR INCH GAUGE

Is an instrument used by operative Masons, to measure and lay out their work. But we, as free and accepted Masons, are taught to use it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day; which we are taught to divide into three equal parts, whereby we find eight hours for the service of God and a distressed worthy brother; eight for our usual avocations; and eight for refreshment and sleep.

THE COMMON GAVEL

Is an instrument used by operative Masons, to break off the rough and superfluous parts of stones, the better to fit them for the builder's use. But we, as free and accepted Masons, are taught to use it for the more noble and glorious purpose of divesting our hearts and consciences of the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

As nothing offensive ever should find a place in our Lodge-room, we are never called upon to act upon the defensive. The poor as well as the rich are entitled to its honors, for it is the internal, and not the external, qualifications which recommend a man to be made a Mason. He may, therefore, be destitute of proper raiment for his body, without shoes to his feet, and still be worthy; Masonry is blind to these, which the world would treat as imperfections. The germ of Masonry lies concealed in the heart, and he who is unwilling to receive, or unworthy of its honors, had better pause, even after entering our Temple, and retrace his steps, rather than proceed on his journey through it. But he who sincerely asks for admission will be received, and if he seeks he will surely find its hidden treasures, and at his demand the door of Freemasonry will be opened unto him. But he must enter with pure motives, or the recollection will ever be a thorn in his conscience. With pure motives, invoking a blessing from Deity, and trusting in Him, he may safely pursue his

journey in and around our beautiful Temple, upon whose altar ever shines that great Light in Masonry, the Holy Bible, and become worthy to wear that emblem of innocence and badge of a Mason, the Lamb-Skin. Taught to relieve the distresses of his fellow-creatures, he lays here a corner-stone upon which to build his future spiritual, moral, and Masonic edifice.

A LODGE.

A *Lodge* is a certain number of Masons, duly assembled, legally constituted, having the Holy Bible, Square, and Compasses, with a charter or warrant empowering them to work.

Before the erection of Temples, the ancients worshipped the celestial bodies on the tops of high hills; and the terrestrial bodies in the valleys.

The Form of a Lodge, being a symbol of the world, is said to be as long as from East to West, as wide as between North and South, as high as from earth to heaven, and in depth from the surface to the centre. Thus denoting the extension and universality of Masonry.

SUPPORTS.

A Lodge is *supported* by three Great Pillars, called Wisdom, Strength, and Beauty; because it is necessary that there should be Wisdom to con-

trive, Strength to support, and Beauty to adorn all great and important undertakings.

Thus the Master of a Lodge should possess Wisdom, to enable him to rule and govern his Lodge. The S. Warden should strengthen and assist the Master in his various duties. And the J. Warden should display the Beauty of Masonry, by his watchful care of the craftsmen.

COVERING.

The *Covering* of a Lodge is the Clouded Canopy or Starry-decked Heavens, where all good Masons hope at last to arrive, by the aid of a ladder, called Jacob's Ladder,* the three principal rounds of which are denominated Faith, Hope, and Charity; teaching Faith in God, Hope in immortality, and Charity to all mankind. But the greatest of these is *Charity*: for Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, to the boundless realms of eternity.

FURNITURE.

The *Furniture* of a Lodge is the Holy Bible, Square, and Compasses. The Bible is dedicated to God, it being the inestimable gift of God to man;

* The Masonic Ladder has properly seven rounds; viz. Temperance, Fortitude, Prudence, Justice, Faith, Hope, and Charity.

..... the Square to the Master, it being the proper Masonic emblem of his office ; and the Compasses to the Craft, who, by a due attention to their uses, are taught to circumscribe their desires, and keep their passions within due bounds with all mankind, but more particularly with their brethren in Freemasonry.

ORNAMENTS.

The *Ornaments* of a Lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground-floor of King Solomon's Temple ; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it ; and the Blazing Star was its centre. The Mosaic Pavement is emblematical of human life, checkered with good and evil ; the Indented Tessel, which surrounds it, of the manifold blessings and comforts which surround us in this life, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the centre.

LIGHTS.

There are three Lights in a Lodge (symbolic), one in the East, one in the West, and one in the

South. There is none in the North, for King Solomon's Temple was placed so far north of the ecliptic, that the sun or moon at their meridian height could dart no ray of light into the north part thereof. The North we therefore masonically term a place of darkness.

JEWELS.*

There are six Jewels in a Lodge, three movable and three immovable.

The Square, Level, and Plumb, which severally teach morality, equality, and rectitude of life; and the Rough Ashler, Perfect Ashler, and Trestle-Board. The Rough Ashler is a stone as taken from the quarry, in its rude and natural state; the Perfect Ashler is a stone made ready by the hands of the workmen, to be adjusted by the working-tools of the Fellow-Craft; and the Trestle-Board is for the Master to draw his designs upon. By the Rough Ashler we are reminded of our rude and imperfect state by nature; by the Perfect Ashler, of that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and by the Trestle-Board

* Under the jurisdiction of the Grand Lodge of Massachusetts, the movable Jewels are the Square, Level, and Plumb.

we are also reminded, that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his Trestle-Board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great books of nature and revelation, which are our spiritual, moral, and Masonic Trestle-Board.

SITUATION.

Lodges are situated due East and West, because the sun rises in the East and sets in the West. And arts and sciences as well as Freemasonry arose in the East and spread to the West. Also, after Moses had safely conducted the children of Israel through the Red Sea, when pursued by Pharaoh and his host, he there, by the Divine command, erected a Tabernacle, and placed it due East and West, in order to receive the first rays of the rising, and last of the setting, sun. Also to perpetuate the remembrance of that miraculous east wind by which their mighty deliverance was wrought. This Tabernacle was taken as the model for King Solomon's Temple, of which our Lodges are a representation.

DEDICATION.

Lodges in ancient times were *Dedicated* to King Solomon. In more modern times, to St. John the Baptist and St. John the Evangelist, — two eminent Christian patrons of Freemasonry, — and since their time there has been represented, in every regular and well-furnished Lodge, a certain point within a circle, supported by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist. On the top of the circle rests the Book of Holy Scriptures; the point represents an individual brother, the circle the boundary-line of his duty. In going round this circle, we necessarily touch on the two parallel lines, as well as on the Book of Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

TENETS.

The TENETS of a Mason's profession are *Brotherly Love, Relief, and Truth*.

BROTHERLY LOVE.

By the exercise of Brotherly Love, we are taught to regard the whole human species as one family, —

the high and low, rich and poor,—who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion; and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who profess to be linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships, and establish our connections.

TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct. Hence, while influenced by this principle, hypocrisy and deceit are unknown among us,—sincerity and plain dealing distinguish us,—and by heart and tongue we join in promoting

each other's welfare, and rejoicing in each other's prosperity.

POINTS OF ENTRANCE.

The four CARDINAL VIRTUES, — *Temperance, Fortitude, Prudence, and Justice.*

TEMPERANCE

Is that due restraint upon the affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habits, the indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal, and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons.

FORTITUDE

Is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rash-

ness and cowardice; and, like the former virtue, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack which may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the Lodge.

PRUDENCE

Teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present, as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the mysteries of Freemasonry may become unlawfully obtained.

JUSTICE

Is that standard or boundary of right, which enables us to render unto every man his just due, without distinction. This virtue is not only con-

sistent with Divine and human laws, but is the very cement and support of civil society;—and as Justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof.

Our ancient brethren served their masters with freedom, fervency, and zeal, which qualities should be possessed by us, and which are symbolically illustrated in the Lodge before the close of the lecture.

As we meet upon the Level, let us part upon the Square.

CHARGE ON FIRST DEGREE.

MY BROTHER: This first degree is replete with information on the internal structure of our order. It is remarkable for the beauty of the morality it inculcates. A lesson of humility and a contempt for worldly riches and earthly grandeur is impressed upon the mind by these symbolic ceremonies, too forcibly to be forgotten.

The beauty and holiness of charity are here depicted, by emblems more impressive than words. You are here taught the pernicious effects of infidelity, that without a trust in God you cannot proceed on your journey; for the foundation of our Temple is in the belief in a Supreme Being, and

he who would appreciate its beautiful lessons, must trust in him. The Holy Bible is here brought to your notice as intimately connected with this, as well as every other degree in Freemasonry. Our duties to ourselves and to our neighbors are here emphatically laid down, and symbolized by appropriate emblems.

Thus our institution is intended to promote the moral and social virtues, to ameliorate the condition of mankind, and ever to put into practice those Masonic virtues, Brotherly Love and Charity; it also enjoins upon us the cultivation of the four cardinal virtues of Temperance, Fortitude, Prudence, and Justice. Your duty as a Mason binds you to an observance of the laws under which you live, that you are not to engage in any act at variance with those laws, for by so doing you would bring unjust censure upon our institution.

And, my Brother, let me here assure you, that you will meet with nothing frivolous, unmanly, or degrading, in any of our ceremonies; and nothing to deter the worthy from continuing his journey. Pay no heed to any intimations to the contrary, should you find any so foolish as to advance them.

There is no step but has its important lesson to communicate, and by strict attention you will find a newer and higher revelation of truth and beauty

opening upon you as you advance. You here lay the Corner Stone of a Temple which may rival in spiritual beauty the architectural of King Solomon's. This degree is your first step towards its erection; after you shall have prepared your materials with the Gauge and Gavel of Truth, you are then to raise the walls of your Temple by the Plumb-line of rectitude, and connect the whole with the strong Cement of Brotherly Love. You thus erect a living edifice of thoughts, words, and deeds, in accordance with the designs laid down by the Great Architect of the Universe in the great book of nature and revelation. And this your Corner Stone should be geometrically square, that the walls of your edifice may not deviate from the required line of perpendicularity, which alone can give strength and proportion to the building. Thus you see the symbol of the Corner Stone is here used to portray integrity and stability of conduct, uprightness and truthfulness of character, which at this stage of your advancement you are most emphatically charged to maintain. And thus, before you attempt to advance any further, you should perfectly understand this, your first lesson of the manner of laying your foundation. This hurrying along with one degree after another, before the lessons of each are properly understood, is the

reason we have so many poor workmen among us, and so few who properly understand their Masonic duties, and therefore are incapable of giving proper instruction to those who are seeking for it.

Be not anxious, therefore, my Brother, to proceed until you shall have perfectly understood the lessons of this your first step; for you will more highly appreciate the gems and jewels you will meet with by a proper understanding of their nature and uses. You will find those around you whose duty it is to instruct you, and who will take pleasure in so doing. Remember the theory of this degree is morality; you are here taught that faith plighted is ever to be kept, that the word of a Mason once given must be sacred. And the superstructure of virtue and piety which you are to erect will depend very much for its firmness and beauty upon the perfect squareness of the Corner Stone.

S E C O N D D E G R E E .



FIRST SECTION.

The Candidate having been previously examined upon the first degree in regard to his proficiency, and found to be qualified, is admitted to the ceremonies of the second.

His first degree signified the period of youth, and his working-tools were the Gauge and Gavel of Truth. This degree signifies the period of manhood, when he is intrusted with the Square, Level, and Plumb, and is told that the square of virtue is henceforth to be the rule and guide of his conduct in his transactions with mankind.



SCRIPTURE READING.

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. And now abideth faith, hope, charity, these three; but the greatest of these is charity.”

It is necessary here that the Candidate should advance of his own free will and accord, as it was in the first degree, and that he should be properly vouched for as worthy and well qualified for the honor, which should be ascertained by the proper officers.

An opportunity should here be given the Candidate, as in the preceding degree, to decide whether he will proceed, for it is of the utmost importance that every step in Ma-

sonry should be voluntary. If he expresses a desire to proceed, he is then advanced.

The instructions of this degree, as before stated, are not communicated to the Candidate, or should not be, until he has become somewhat proficient in the first. The Candidate, if the Lodge-work is properly conducted, will stand the constitutional time before receiving advancement, and will answer all the necessary questions propounded to him on the preceding degree, which will help him to a proper appreciation of the lessons of this, and he will receive more light in consequence.

EXPLANATION.

Fellow-crafts are distinguished from Entered Apprentice Masons by the manner of wearing the apron, which information is given to the Candidate.

THE WORKING TOOLS.

The WORKING TOOLS of a Fellow-craft are the *Plumb*, *Square*, and *Level*.

The Plumb is an instrument used by operative Masons to try perpendiculars; the Square, to square their work; and the Level, to prove horizontals;—but we, as Free and Accepted Masons, are taught to use them for more noble and glorious purposes. The Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and ever remem-

bering that we are travelling upon the level of time, to that “undiscovered country from whose bourn no traveller returns.”

An allusion is here made to the interior of the Temple and to the manner of access to it, and also to the three articles of consecration, which are Corn, Wine, and Oil.



SECOND SECTION.

Two Kinds of Masonry, — Operative and Speculative.

OPERATIVE MASONRY.

By Operative Masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and from which will result a due proportion and just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

SPECULATIVE MASONRY.

By Speculative Masonry, we learn to subdue the passions, act upon the Square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

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Our ancient brethren wrought in Operative as well as Speculative Masonry, and worked six days before they received their pay.

IN SIX DAYS

God created the heaven and the earth, and rested upon the seventh; the seventh day, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

Received and Recorded.

The entrance to the Temple was by a porch, and between two celebrated pillars, which were very profusely ornamented, and whose history is worthy of note.

The stairs leading to the interior of the Temple were divided into three, five, and seven, and were winding. This division was undoubtedly made for easier ascent.

The number Three may have had reference also to the Masonic organization into three Degrees, and to the three principal officers in a Lodge.

The number Five alludes to the Five orders of architecture; for architecture was inseparable from Masonry in its operative age.

ORDER IN ARCHITECTURE.

By order in architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

THE ANTIQUITY OF THE ORDER.

From the first formation of society, order in architecture may be traced. When the rigor of seasons first obliged men to contrive shelter from

the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally, proceeded the more improved art of architecture.

HOW CLASSED.

The five orders are thus classed: the *Tuscan*, *Doric*, *Ionic*, *Corinthian*, and *Composite*.

ORDERS MOST REVERED.

The ancient and original orders of architecture, revered by Masons, are no more than three, — the *Doric*, *Ionic*, and *Corinthian*, which were invented by the Greeks. To these the Romans have added two, — the *Tuscan*, which they made plainer than the *Doric*; and the *Composite*, which was more ornamental, if not more beautiful, than the *Corinthian*. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only acci-

dentially. The Tuscan is the Doric in its earliest state, and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

THE FIVE SENSES OF HUMAN NATURE.

Hearing, Seeing, Feeling, Smelling, and Tasting.

The first three, Hearing, Seeing, and Feeling, are deemed most essential to us as Masons.

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THE SEVEN LIBERAL ARTS AND SCIENCES.

Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

The fifth, Geometry, is most revered by us as Masons: it is that science which treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, — from a point to a line, from a line to a superficies, and from a superficies to a solid.

A *Point* is a position without dimensions.

A *Line* is a figure of one capacity, namely, *length*.

A *Superficies* is a figure of two dimensions, namely, *length* and *breadth*.

A *Solid* is a figure of three dimensions, namely, *length*, *breadth*, and *thickness*.

THE USE OF THIS SCIENCE.

By this science the architect is enabled to construct his plans and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of the mathematics.

The Outer and Inner Doors of King Solomon's Temple are alluded to in this Degree, and represented in every well-furnished Lodge.

MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By Geometry we may curiously trace Nature, through her various windings to her most concealed recesses. By it we discover the power, wisdom, and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are conducted by the same unerring law of Nature.

A survey of Nature, and the observance of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by time and experience, have produced works which have been the admiration of every age.

The lapse of time, the ruthless hand of igno-

rance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of a barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Freemasonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture, symbols most expressive, have been selected by the Fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, have been transmitted unimpaired the most excellent tenets of our Institution.

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“ We meet upon the Level,
And we part upon the Square:
What words of precious meaning
Those words Masonic are.”

CHARGE ON THE DEGREE OF FELLOW-CRAFT.—“*Webb.*”

BROTHER: Being passed to the second degree of Masonry we congratulate you on your preferment. The internal and not the external qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse. It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or to enlarge on the necessity of strictly adhering to them. Having been taught to lay your foundation by the gauge and gavel of Truth, you are now intrusted with the Plumb, Square, and Level, to assist you in giving squareness and right direction to the structure you are about to erect. Our laws and regulations you are strenuously to support, and to be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice. The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is ear-

nestly recommended to your consideration; especially the science of Geometry, which is established as the basis of our art. Geometry or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character, it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable Virtue.

Such is the nature of your engagements as a Fellow Craft; and to these duties you are bound by the most sacred ties.

THIRD DEGREE.



THE Candidate having been previously prepared, and being worthy of advancement by having taken the two preceding Degrees, and being conversant with their requirements, is admitted to the third.



SCRIPTURE READING.

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them: while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the win-

dows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

Here likewise, as in the two preceding Degrees, it is necessary to be particular to ascertain that the Candidate is worthy of the advancement which he is about to make; and if he is really desirous of persevering in this laudable object, he is cheerfully informed of the manner of obtaining his wishes.

The instructions in this Degree, as well as in the two preceding ones, are not communicated to the Candidate until he has become somewhat proficient in the former, and even then, if we do our duty, he will stand the constitutional time after having received the second, as this will answer the requirements of the Grand Lodge. This will help him to a better understanding of the lessons here taught, and he will keep and retain them in proportion to the impression made upon him. We should not wrong the institution by letting the Candidate progress before he

rightly understands the steps he has taken. This is not making thorough Masons, and we ought not to violate our duty to the institution by allowing it. We should each of us determine that we will not give it our sanction.

EXPLANATION.

There is also a distinction in this Degree in the manner of wearing the apron.

WORKING TOOLS.

All the implements of Masonry, indiscriminately, but more particularly the *Trowel*.

THE TROWEL

Is an instrument used by operative Masons to spread the cement which unites the building into one common mass; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love and affection, — that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, save that noble contention, or rather emulation, of who best can work and best agree.

THE TEMPLE.

Among the workmen at the Temple, our Grand Master, Hiram Abiff, excelled all others in skill and knowledge of

the arts. He was therefore selected to oversee the workmen, to give them necessary instructions, to draw designs for them upon the trestle-board; and he never entered upon his work without invoking a blessing from Deity. This was his invariable custom.

Hiram the Builder, and his connection with the Temple, forms a great part of the history of this Degree. The several avenues from the Temple were by his orders guarded, that the workmen should not leave during the hours of labor, and none could go out of the country without a pass; and should any happen to elude the vigilance of the guards, their absence would be discovered at Roll-call.

The Hill of Mount Moriah is also connected with the history of this degree, and was situated in a westerly direction from the Temple.

There were many caves or clefts in the rocks surrounding it, one of which is said to have been the sepulchre of our Saviour.

Thus the symbolism of this degree is intimately connected with Christianity.

Our Grand Master Hiram was so attached to the Temple, which was mainly the work of his hands, that his desire was to be deposited near it at his death. His desire was complied with, and a marble monument was erected to his memory, on which was delineated a broken column, a virgin weeping, before her an open book; in her right hand she held a sprig of acacia, her left arm encircled an urn, and Time stood behind her with his hands infolded in the ringlets of her hair.

PRINCIPAL SUPPORTS.

The Temple was principally supported by Three Grand Masonic Pillars, called Wisdom, Strength, and Beauty, and these were represented by our three ancient Grand Masters.

Solomon's Wisdom contrived this mighty fabric, Hiram of Tyre strengthened King Solomon in his arduous undertaking, and Hiram Abiff superintended and beautified the work.

And they severally contributed according to their capacity, in money and provisions, in men and material.

FURTHER SUPPORTS.

The Temple was further supported by

1,453 Columns,

2,906 Pilasters,

all hewn from the finest Parian marble.

WORKMEN EMPLOYED.

There were employed in its erection 153,303 Workmen, viz. :

3 Grand Masters,

3,300 Overseers or Masters,

80,000 Fellow Craft, or hewers in the mountain,

70,000 E. A., or bearers of burdens.

These were all classed by King Solomon, so that

neither envy nor discord were suffered to interrupt the harmony which it was so necessary should prevail; and thus they were divided into Lodges of Seven, Five, and Three.

$$\text{E. A. } 7 \left\{ \frac{3}{4} \quad \text{F. C. } 5 \left\{ \frac{3}{2} \quad 3 \left\{ \frac{\text{M.}}{\text{M.}} \right. \right.$$

The Ground Floor of the Temple, the Middle Chamber, and the Holy of Holies were severally used as places of meeting of the different organizations.

THE THREE STEPS,

Usually delineated upon the Master's Carpet, are emblematical of the three principal stages of human life, namely, Youth, Manhood, and Age. They also allude to the first three Degrees in Freemasonry, — Entered Apprentice, Fellow Craft, and Master Mason; for, in Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply that knowledge to the discharge of our respective duties to God, our neighbor, and ourselves; so that in Age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

EMBLEMS.*

There are two classes of emblems used in this Degree. In the first class are embraced, —

Pot of Incense,

Beehive,

Book of Constitutions, guarded by Tyler's Sword,

Sword pointing to a Naked Heart,

All-seeing Eye,

Anchor and Ark,

Forty-seventh Problem of Euclid,

Hour-Glass,

Scythe.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEEHIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from

* If the Master prefers to use the more common (though not by any means proper) way of designating these as nine classes of emblems, "eight of which are, &c.," he will thus more closely follow the instructions of the Grand Lecturers.

the highest seraph in heaven to the lowest reptile of the dust. It teaches us, that, as we came into this world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented, while our fellow-creatures around us are in want; especially when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attacks of the wild beasts of the fields, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man *independent*; but, as dependence constitutes one of the strongest bonds of society, mankind were made dependent *on each other* for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. — Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the *hive* of nature, a

useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE
TYLER'S SWORD,

Reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the uninitiated; ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection*.

THE SWORD POINTING TO A NAKED HEART

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE,

Whom the sun, moon, and stars obey, and under whose watchful guidance even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded hope and a well-spent life. They are emblematical of the Divine Ark which safely wafts us over this tempestuous sea of troubles, and the Anchor which

shall safely moor us in that peaceful Harbor, where the wicked cease from troubling and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID.

This was a discovery of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of Priesthood, and is said to have been raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, upon which, in the joy of his heart, he exclaimed *Eureka!* signifying, in the Grecian language, *I have found it*; and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

The Pythagorean explanation of this emblem, which is much more appropriate than the one for which Euclid uses it, is as follows:—The base of the Triangle was called Monad, or One, signifying God; the perpendicular side, Duad, or Two, representing matter; and the Hypothenuse, Triad, or Three, representing the world, signifying God out of matter formed the world.

THE HOUR-GLASS

Is an emblem of human life. Behold ! how swiftly the sands run, and how rapidly our lives are drawing to a close ! We cannot, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the brief space of an hour they are all exhausted. Thus wastes man ! To-day he puts forth the tender leaves of hope ; to-morrow blossoms, and bears his blushing honors thick upon him ; the next day comes a frost which nips the shoot ; and when he thinks his greatness is still aspiring, he falls like autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. — Behold ! what havoc the scythe of time has made among the human race ; if, by chance, we should escape the numerous evils incident to childhood and youth, and, with health and vigor, arrive to the years of manhood, yet withal we must soon be cut down by that all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

The next class of emblems are suggestive of the mortality of the body and the immortality of the soul; and afford serious and solemn reflection to the rational and thinking mind, but accompanied by the cheering assurance of a blessed immortality.

Having met upon the level here, let us part upon the square.

CHARGE ON THIRD DEGREE.

The welfare of our Institution depends upon the character of its members.

Duty and honor now bind you to be faithful to the Order with which you have become connected; it belongs to you to correct any irregularities in your brethren, to warn them of danger, and of the consequences of indulging in any licentious or vicious habits, of being particularly guarded in their thoughts, words, and actions, and never to let fall the least word, sign, or token whereby the secrets of Freemasonry may be unlawfully obtained. Be ever mindful of those truly Masonic virtues, — Silence and Circumspection.

Never enter into any argument in vindication of the merits of our order, either to add to our numbers or for defence against its opponents. Your actions will speak louder, and be more convincing, than any

arguments you can possibly use ; let these defend it, and not your tongue. Seek not to make converts to our Order by any representations of its excellences or its advantages ; it must first exist in the heart of the applicant for its honors, who must himself seek the proper mode for admission, which will readily show itself to him if he has a desire to associate himself with our Institution. There is nothing more important, than that you should ever be upon your guard against directly inviting, or indirectly attempting to influence your friends to allow their names to be proposed for the degrees in Freemasonry. That friend, before he enters the door of the Lodge-room, is required to answer upon the honor of a man, "that, uninfluenced by friends, he freely offers himself a candidate for the honors of Freemasonry" ; your friend, placed in such a situation, has to declare a falsehood or retire ; either of which would be extremely humiliating to an honorable man, and no honorable man would place his friend in such a position ; for the candidate who falsely says "I do," violates the requirements of our Institution upon the very threshold of its Temple. A want of this information might lead you, in your zeal for the Order, or out of regard for a friend, to do both a serious injury. Ours is the only society which does not admit of proselytism : in other asso-

ciations this may answer, but it is wholly uncongenial with the spirit of Freemasonry.

You will therefore bear in mind, it is wholly in opposition to all our laws and principles, which in your obligations you have promised to abide by, to ask any one to become a Mason, or to use any influence, except that of a truly Masonic life, to induce any one to ask admission. We are not to be seeking, but to be sought. You are also not to use any means to deter one about to receive the Degrees, either by endeavoring to excite his fears or leading him to suppose there is any cause for levity in the ceremonies of reception.

There are some inclined to build up a character for courage and fortitude at the expense of others; people have been deterred by their ambiguous expressions from proceeding, after having entered our portals, not perhaps from fear, but not wishing to undergo anything degrading or unbecoming them as men.

They have been told that, although they had succeeded very well on the First and Second Degrees, they would fall back in the Third; all such remarks are entirely unmasonic, and no Mason, imbued with the high and holy sentiments of our Order, will ever make use of any such degrading remarks, or sport with the solemn and important truths which are

symbolized in each advancing step of Freemasonry. Be extremely watchful and guarded in giving grips, signs, or tokens, for you may meet with those who have unlawfully obtained them, or unworthily retain them; and though you may receive such, be very careful in acknowledging it by returning the same; for remember that not until after due trial, strict examination, or lawful information, are you to consider such an one entitled to your confidence.

Freemasonry is never to be advertised by the display of masonic pins or jewels; this method is sometimes resorted to, and Masonry is thus made an advertising medium. Some even place its symbols upon their business cards; all these things cause them to lose that sympathy they would otherwise be entitled to from their brethren, for they at once are suspected of having sought the honors of Masonry for mercenary and improper motives. I would also enjoin upon you most emphatically, that all the doings within the Lodge-room are secrets belonging to your brethren here, which you are bound to keep and conceal as your own; remember they are communicated to you in charge as such.

The rejection of a Candidate, the report of a committee upon the application of an individual, and the discussion which may ensue thereon, are never to be spoken of outside the Lodge-room. The quali-

fications of an individual for the honors of Masonry may not be such as we would require of those with whom we are to associate, and we have a right to refuse him admittance; but we have no right to publish his rejection out of the fraternity.

You should also be very careful in making inquiries when necessary in regard to the character of an applicant, that you throw no doubt in the minds of those to whom you apply of the individual's pecuniary affairs, as you might thereby materially affect his credit and standing in the business community.

But any conversation upon the merits of a Candidate, or his fitness for associating with us, should be freely allowed among us, and should be as faithfully kept within the precincts of the Lodge-room.

These things are highly important, and should be strictly observed, otherwise a brother would be restrained from giving the information he possesses from the fear it might reach the ears of the Candidate and create unfriendly feelings between them, where none need exist.

For an individual may be a good neighbor, and an honest man, and not possess the requisites for a good Mason.

Endeavor as much as possible to perfect yourself in the requirements of our Order by seeking informa-

tion from those of your brethren who have been longer connected, and therefore better acquainted with its lessons, and who will be ever ready and willing to impart instruction. Let your conduct convince the world that the true Mason is a *better Man*, a *better Citizen*, and a *truer Christian*; show to them that it is the internal, and not the external qualifications, which recommend a man to be made a Mason. Remember, the true Mason is slow to anger, and easy to forgive; he will stay his falling brother by gentle admonitions, and warn him kindly of any deviations from the path of rectitude. He will apprise him of all approaching danger, he will not lend an ear to his slanderers, and will close his lips against all reproach; his faults and his foibles will be locked up in his breast, and the prayer for mercy will ascend to Jehovah for his brother's sins.

Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone, but extending them throughout the world, he will love and cherish all who sit beneath the broad canopy of our universal Lodge; for it is the boast of our Institution, that a Mason destitute and worthy may find in every clime a brother, and in every land a home.

For though there may be conflicting opinions in regard to the origin of Freemasonry, there is but

one as regards the foundation of it; and it is with the morality of the Order that we have to do: it is founded upon the two simple, but sublime precepts, —“Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.” Masonry may be older or newer, but these were the laws prescribed by the All-wise for his creatures, before the foundations of the world were laid; they were also announced as the two great commandments by the Divine lips of Him who spake as never man spake.

In the Lodge-room ever preserve order and decorum, as in your midst may be those who are receiving their first impressions of this beautiful and sublime order, and it is necessary that these first impressions, which are generally the most lasting, should be the right ones.

No conversation should be indulged in while the work of the Lodge is going on, or leaving the room during the ceremonies, except in cases of urgent necessity. In former times no one attempted to leave the Lodge-room without permission from the W. M., and that rule ought to be strictly enforced.

Be very particular about this in your visits to other Lodges, for it is disrespectful to the Lodge, annoying to its officers, giving also a bad impression

to your younger brethren, and discredits the Lodge to which you belong.

You should never forget the solemnity with which our Lodges are opened ; even in the name of Him to whom the adoring hosts of heaven bow down in reverential awe.

There is hardly any distinction between open profanity and the mockery of first making a solemn appeal and prayer to our Creator, and then degenerating into levity, or, which is scarcely less reprehensible, indifference and inattention.

Therefore, in proposing a Candidate, be very careful that he is one to be rightfully impressed with the sublime and beautiful lessons of our Order.

A few years of a man's life is not enough upon which to form a true estimate of his character ; we should trace it further back : it is not enough that we can find nothing unfavorable to his reputation ; we should have the most satisfactory evidence that he is positively a moral man, that he is such whom we would desire as a companion, — one disposed to mix readily in friendly and fraternal intercourse with us.

You have now a duty to perform to the fraternity with which you have associated, its interests should be your interests, and no private feelings should allow you to propose for its honors one

whom you do not know is worthy of them; no man, however high his position, can add a jewel to the diadem of Freemasonry, or honor it by his presence; the Institution honors all whom it receives within the walls of its sacred Temple. And this Degree, my brother, is the perfection of Ancient Craft Masonry; the purest truths are here unveiled, amid the most solemn ceremonies. It testifies our faith in the resurrection of the body; and while it inculcates a practical lesson of prudence and unshrinking fidelity, it inspires the most cheering hope of a final reward.

This was the highest Degree in the construction of the first Temple, and is therefore the perfection of Ancient Craft Masonry.

From the sublimity of the truths developed in it, and from the solemn nature of its ceremonies, it has received the appellation of the Sublime Degree. The analogy between Christianity and Masonry is in this Degree most beautifully exemplified. The Sprig of Acacia, designating the resting-place of Him whose memory is revered by every true Mason, was upon Mt. Calvary, the spot where our Saviour suffered for the cause of Christianity; and thus both teach the great lesson of immortality.

This mount was in a due West direction from

the Temple and the place where one of the three who pursued a due West course from the Temple sat down to rest and refresh himself.

This mount had a cleft in the rock, or cave, which subsequently became the sepulchre of our Lord.

This mount, tradition also says, was the burial-place of Adam; in order that where he lay who effected the ruin of mankind there also might the Saviour of the world suffer, die, and rise again.

These great truths, brought to light by the resurrection of our Saviour, constitute the very essence of Christianity, in which it differs from, and excels, all other religious systems.

They constitute also the end, aim, and object of all Freemasonry, but especially of this Third Degree.

After you shall have become associated with a Lodge, by being admitted to membership, it will become your duty to keep all improper persons from receiving the benefits of our Order, by the use of the Black Ball, one of which in the Ballot-Box excludes the Candidate from the honors of Masonry.

Let a free and fearless use be made of it on all proper, and even doubtful occasions. The Lodge, and not the Candidate, is entitled to the benefit of a doubt.

The welfare of our Institution imperatively demands this duty of you; guard well our sacred portals, suffer none to enter but those who, being found worthy and well qualified, are also duly and truly prepared to receive its honors.

But if the Black Ball is used except from a high and moral sense of duty, we abuse our Masonic privileges.

Revenge, Jealousy, and Malice are not Masonic attributes, or consistent with the principles of Masonry; and should never be admitted over the threshold of the Lodge-room.

Let us admit none but good men and true, who will practise faithfully its principles; and our Order then will not only advance the happiness of its members, but will confer a benefit upon the world at large.

I have thus, my Brother, endeavored to give you some idea of our Institution, and of your duties as a Mason, both while in the Lodge-room and while abroad in the world. Keep ever in view those three great Lights in Free Masonry, — The Holy Bible, Square, and Compasses; for by attending to the obligations they enjoin upon us of discharging faithfully our duties to God, our neighbor, and ourselves, the sweet remembrance of our virtues,

like His whom you have this evening represented, will last till Time shall be no more.

Having in the First Degree laid your Corner-Stone with the Gauge and Gavel of Truth; and in your Second begun the erection of the walls with the Plumb, Level, and Square; you are now to connect the whole with the strong Cement of Brotherly Love.

FUNERAL SERVICE.

The Brethren will assemble in the Lodge-room; the Master opens the Lodge upon the Third Degree, and announces the purpose for which they have convened, and begins the service as follows:—

Master. “What man is he that liveth, and shall not see death? Shall he deliver his soul from the grave!”

Response. “Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.”

Master. “When he dieth, he shall carry nothing away; his glory shall not descend after him.”

Response. “Naked he came into the world, and naked he must return.”

Master. “The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!”

The Grand Honors are then given.

The Master then, taking the Roll in his hand, upon which is recorded the name and age of the deceased, says:—

“May we die the death of the righteous, and may our last end be like his.” “Almighty Father! into thy hands we commend the soul of our departed Brother.”

The Brethren answer three times, “The will of God is accomplished! So be it.” Giving the Grand Honors each time.

The Master then deposits the roll in the archives, and repeats the following prayer:—

“Most Glorious God! Author of all good, and Giver of all mercy! Pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and draw our attention towards thee, the only refuge in time of need, that, when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace, and in thy favor, we may be received into thine everlasting kingdom, to enjoy in union with the souls of our departed friends the just reward of a pious and virtuous life. Amen.”

The procession is then formed, without closing the Lodge, and proceeds to the house of the deceased, and from thence to the place of interment.

If there are several Lodges, they will take rank according to their seniority, excepting that the Lodge of which deceased was a member walks nearest the corpse. Each Lodge forms one division, and the following order will be observed.

ORDER OF PROCESSION.

Tyler, with drawn sword.

Stewards, with rods.

Musicians, if Masons, otherwise they follow the Tyler.

Master Masons.

Junior and Senior Deacons.

Secretary and Treasurer.

Junior and Senior Wardens.

Past Masters.

The Holy Bible, on a cushion covered with black,
borne by the oldest member of the Lodge.

The Master.

Clergy.

Pall
Bearers.



Pall
Bearers.

The Brethren will keep their respective positions, and when the procession arrives at the churchyard or cemetery, the members of the Lodge form a circle around the grave in company with the family; the Lodge members at the head of the grave, the family

and mourners at the foot. If there are other Lodges, they will precede the Lodge of which the deceased was a member into the cemetery, and near the grave, when they will halt, open, and suffer the body and the mourners, with the Lodge connected, to pass through to the grave, and take their station next to it; the others then form outside of these. The service is then resumed, as follows, either by the Chaplain or the Master of the Lodge.

“Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead, are only useful as lessons to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to us to prepare for our own dissolution.

“Notwithstanding the various mementoes of mortality with which we daily meet,—notwithstanding death has established his empire over all the works of nature,—yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for enjoyment and employment for many years, and Death comes when we least expect him.

“What are all the externals of majesty, the pride

of wealth, or charms of beauty, when Nature has paid her just debts? Fix your eyes upon the last scene, and view Life, stript of her ornaments, and exposed in her natural habiliments; you will then be convinced of the futility of those empty delusions.

“In the grave all fallacies are detected, all ranks are levelled, and all distinctions at an end. Let the present excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits vain, let us no longer postpone the important preparation for eternity, but embrace the present moment, while time and opportunity offer, to provide against the great change which must come to all of us.

“Let us support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then let us supplicate the favor of Him whose goodness and power know no bounds, that when the time comes we may be enabled to prosecute our journey without dread or apprehension to that distant country from whose bourn no traveller returns.

Master. “May we be true and faithful, and may we live and die in love.”

Response. “So mote it be.”

Master. "May we profess what is good, and always act agreeably to our profession."

Response. "So mote it be."

Master. "May the Lord bless us, and prosper us, and may all our good intentions be crowned with success."

Response. "So mote it be."

Master. "Glory be to God on high, on earth peace and good-will towards men!"

Response. "So mote it be, now, henceforth, and forevermore."

The Brethren then move in procession around the place of interment, and severally drop a sprig of evergreen into the grave, accompanied with the usual honors, while the following hymn, or any other appropriate, is sung:—

Deep sorrow now pervades each heart,
And grief our bosoms swell;
A Brother from our band departs,
In that new home to dwell.

No more in our loved Lodge again
Shall we our Brother greet;
But in that Lodge that's free from pain
Shall we our lost one meet.

Here rest in peace, thy labors o'er,—
Our Brother we resign,
Till the Grand Master's word restore
To light and life divine.

The Master then concludes the ceremony at the grave with the following words:—

“Unto the grave we now resign the body of our deceased Brother, in favorable expectation that his immortal soul will partake of joys which have been prepared for it in that Celestial Lodge above. And may the Grand Architect of the Universe, in his infinite goodness, extend to all of us his divine mercy, and crown our hopes with everlasting bliss, in the realms of a boundless eternity. This we humbly ask on the merits of a risen Redeemer; and to thy name shall be honor and glory, now and forever. Amen.”

Thus the service ends, and the procession returns in form to the Lodge-room, and the Lodge is then closed in due form.

PRAYERS.

PRAYER AT OPENING.

MOST holy and glorious God, the great Architect of the universe, the Giver of all good gifts, thou hast promised that, where two or three are gathered together in thy name, thou wouldst be in the midst of them and bless them. In thy name we assemble this evening, most humbly beseeching thee to bless us in this our undertaking; that we may know and serve thee aright, and that all our actions may tend to thy glory and to our advancement in knowledge and virtue. We beseech thee to illumine our minds through the influence of the Sun of Righteousness, that we may walk in the light of thy countenance; and when the trials of our probationary state are over, may we all be admitted into that Temple not made with hands, eternal in the heavens. Amen.

PRAYER AT INITIATION.

SUPREME ARCHITECT of the universe, whose all-seeing eye is ever upon us, pervading the inmost

recesses of our hearts, let it admonish us to guard well the avenues, that no unholy thoughts find entrance there to mar the beautiful teachings of our institution ; impress this candidate who seeks to be united with us in the holy tie of brotherhood with the importance of the step he is about to take ; endue him with Temperance to place that due restraint upon his passions that he give not way to the allurements of Vice, Fortitude to meet his various difficulties unflinching, Prudence in regulating his actions, and Justice in rendering to all their due. May his heart burn with devotion to those great and holy tenets of our Institution, — Brotherly Love, Relief, and Truth ; and with a firm and steadfast Faith in thee, and a Hope in immortality ; may he be imbued with that heavenly gift of Charity, without which we are accounted as nothing. And thus duly and truly prepared, worthy, and well qualified, may he be admitted into thy celestial Lodge, where thou as Supreme Grand Master presidest. Amen.

ANOTHER.

MOST holy and supreme Grand Architect, the Giver of all good gifts, thou hast promised that where two or three are gathered together in thy name, thou wouldst be in the midst of them and

bless them. In thy name have we now assembled in this Temple erected and dedicated to thee, and we humbly beseech thee to be with us and bless us. Teach us to know and serve thee aright, and to impress upon this candidate, now kneeling at this consecrated altar, the importance of the obligation which is to bind him to this ancient and honorable institution ; may he be a true and faithful brother among us, practising the beautiful lessons here inculcated in all his dealings with his fellow-men, thus proving to the world that the good Mason must be a good man ; and when he shall have done serving thee here below, may he merit the salutation of " Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.

A N O T H E R .

ALMIGHTY and Omnipotent Father, be with this candidate who now kneels at the consecrated altar of Freemasonry to unite himself to this ancient and honorable institution ; may he put his trust in thee, and fear not ; may he be found duly and truly prepared, worthy, and well qualified for this important undertaking ; impress upon his mind the solemnity of this his first step within our sacred Temple ; teach his heart to conceal before his

eyes shall behold the beauties thereof; may he prove a faithful brother, and ever bear in mind the necessity of that purity of life and conduct which is so essential to the true Mason. May he look back upon this his first step with pleasure and satisfaction; and may he be induced to press onward in laying the foundation of his Masonic life with the Gauge and Gavel of Truth, erecting the walls by the Square, Level, and Plumb, and cementing them with the strong cement of Brotherly Love; and, having fully performed his duties here below, wilt thou receive him into thy celestial Lodge above, into that Temple not made with hands, eternal in the heavens. Amen.

ANOTHER.

FATHER of light and life, be with thy servant who in darkness now kneels at this consecrated altar of Freemasonry; impress upon his mind the greatness and importance of Truth, that, with a firm reliance and trust in thee, he may safely pursue his journey through life, fearing no danger, while thy rod and thy staff they comfort him. Cause us all to look beyond these scenes of frail mortality to hopes beyond the grave, and bind us yet closer in the ties of brotherly love and affection; and when

our earthly pilgrimage shall be ended, when the silver cord shall be loosed and the golden bowl be broken, may we all be admitted into thy celestial Lodge above, there to meet upon the Level, and to go no more hence forevermore. Amen.

A N O T H E R .

SUPREME ARCHITECT of the universe, we beseech thy blessing to rest on us in this our present undertaking; may this our friend, about to become our Masonic brother, devote his life to thy service, and thus adorn our Masonic Temple erected and consecrated to thee. May he be endowed with Wisdom to direct him in all his ways, Strength to support him in all his difficulties, and Beauty to adorn his moral conduct; let Brotherly Love and Charity, those sublime principles, govern and direct him; let him ever remember that Masonry opens an asylum to virtue in distress, and grants relief to the unfortunate; and may we all, guided by thy Holy Word, that inestimable gift of thine to man, be admitted at last into that Temple not made with hands, eternal in the heavens. Amen.

PRAYER AT CLOSING.

OUR FATHER who art in heaven, may thy blessing accompany the instructive lessons we have here received. May the principles here taught go out with us into our active business duties, and may we, as true Masons, practise out of the Lodge the beautiful precepts of our order. May Temperance, Fortitude, Prudence, and Justice, those important virtues so emphatically enjoined upon us upon our admission, be our constant companions, and thus show to the world that the *good Mason* must of necessity be a *good man*; and as we meet upon the Level, may we ever act by the Plumb, and part upon the Square; and may thy Divine blessing now accompany us to our several homes, making them happier and pleasanter for this Brotherly meeting; and having done serving thyself with us here below, may we all be found united in that celestial Lodge above, to go no more hence forever. Amen.

LODGES UNDER THE JURISDICTION OF THE GRAND LODGE OF MASSACHUSETTS,
WITH THE DATE OF CHARTER AND TIME OF MEETING.

Date of Charter.	Lodge.	Location.	Regular Communications.
1733	St. John's	Boston	First Monday
1801	Mt. Lebanon	"	Second Monday
1770	Massachusetts	"	Third Monday
1855	Germania	"	Fourth Monday
1857	Revere	"	First Tuesday
1862	Aberdour	"	Second Tuesday
1857	Joseph Warren	"	Fourth Tuesday
1796	Columbian	"	First Thursday
1756	St. Andrew's	"	Second Thursday
1865	Eleusis	"	Third Thursday
1856	Winslow Lewis	"	Second Friday
1868	Zetland	"	Third Tuesday
1850	Baalbec	East Boston	First Tuesday
1860	Hammatt	"	Fourth Wednesday
1846	Mt. Tabor	"	Third Thursday
1847	St. Paul's	South Boston	First Tuesday
1845	Adelphi	"	First Thursday
1855	Gate of the Temple	"	Fourth Tuesday
U. D.	Rabboni	"	Second Tuesday
1850	John Cutler	Abington	On or before Full Moon, Monday
1793	Lafayette	North Adams	On or before Full Moon, Wednesday
1858	Berkshire	South Adams	First Monday
1861	Pacific	Amherst	Before Full Moon, Thursday
1822	Warren	Amesbury	Nearest Full Moon, Wednesday
U. D.	Bethany	West Amesbury	First Tuesday

1822	St. Mathew's	Andover	On or before Full Moon, Thursday
1797	Hiran	Arlington	On or before Full Moon, Thursday
1865	North Star	Ashland	
1865	Star	Athol	
1797	Bristol	Attleborough	After Full Moon, Monday
1800	Mt. Zion	Barre	Before Full Moon, Tuesday
1865	James Otis	Barnstable	On or before Full Moon, Wednesday
1795	Cincinnati	Great Barrington	First Friday
1823	Star in the East	New Bedford	On or before Full Moon, Friday
1858	Eureka	"	First Monday
1824	Liberty	Beverly	First Friday
1856	Blackstone River	Blackstone	On or before Full Moon, Monday
1857	Paul Revere	North Bridgewater	On or before Full Moon, Tuesday
1797	Fellowship	Bridgewater	On or before Full Moon, Tuesday
1819	Bethesda	Brighton	On or before Full Moon, Wednesday
1864	Hayden	Brookfield	First Tuesday
1865	Belmont	Belmont	On or before Full Moon, Wednesday
1805	Amicable	Cambridgeport	On or after Full Moon, Monday
1864	Mt. Olivet	Cambridge	First Thursday
1868	Mizpah	Cambridgeport	Third Thursday
1855	Putnam	East Cambridge	Second Monday
1864	Blue Hill	Canton	Third Monday
1783	King Solomon's	Charlestown	On or before Full Moon, Tuesday
1859	Henry Price	"	Second Tuesday
U. D.	Faith	"	Fourth Wednesday
1844	Star of Bethlehem	Chelsea	Second Friday
1849	Chicopee	Chicopee	Third Wednesday
1851	Hiram of Copiapo	Copiapo, Chili, S. A.	First Tuesday
1858	Trinity	Clinton	First Tuesday
1797	Corinthian	Concord	First Tuesday
1865	Konnohassett	Cohasset	Before Full Moon, Wednesday
1864	Amity	Danvers	On or before Full Moon, Friday
1808	Jordan	South Danvers	On or before Full Moon, Wednesday

Date of Charter.	Lodge.	Location.	Regular Communications.
1832	Orient	South Dedham	On or before Full Moon, Monday
1793	Union	Dorchester	On or before Full Moon, Tuesday
1891	Corner Stone	Duxbury	Before Full Moon, Saturday
1837	Oriental	Edgartown	First Monday
1825	Bethel	Enfield	After Full Moon, Tuesday
1824	Mt. Hope	Fall River	First Friday
1865	King Philip	"	First Wednesday
1798	Marine	Falmouth	First Monday
1864	Doric	Feltonville	On or before Full Moon, Monday
1801	Aurora	Fitchburg	On or before Full Moon, Monday
1865	Charles W. Moore	"	Third Tuesday
1818	St. Alban's	Foxborough	On or before Full Moon, Monday
1795	Middlesex	Framingham	Before Full Moon, Tuesday
1867	Excelsior	Franklin	On or before Full Moon, Monday
1834	Hope	Gardner	Before Full Moon, Tuesday
1867	Charles C. Dame	Georgetown	First Monday
1770	Tyrian	Gloucester	First Tuesday
1865	Acacia	"	First Friday
1797	St. Paul's	Groton	Before Full Moon, Monday
1860	Caleb Butler	South Groton	After Full Moon, Monday
1852	Franklin	Grafton	On or before Full Moon, Thursday
1794	Republican	Greenfield	Before Full Moon, Thursday
1868	Ionic	East Hampton	On or before Full Moon, Monday
1802	Merrimac	Haverhill	First Wednesday
1865	Sagamew	"	Third Monday
1859	Pilgrim	South Harwich	On or before Full Moon, Tuesday
1855	Mt. Horeb	West Harwich	First Wednesday
1792	Old Colony	Hingham	On or before Full Moon, Tuesday
v. d.	Globe	Hinsdale	First Monday
1865	Mt. Hollis	Holliston	First Monday

1850	Mt. Tom	Holyoke	First Friday
1861	John Warren	Hopkinton	On or before Full Moon, Friday
1867	Huntington	Huntington	On or before Full Moon, Wednesday
1801	Fraternal	Ilyannis	First Monday
1866	Hyde Park	Hyde Park	Third Thursday
1865	John T. Heard	Ipswich	On or before Full Moon, Wednesday
1825	Greeian	Lawrence	Last Friday
1864	Tusean	"	Last Thursday
1795	Evening Star	Lee	On or before Full Moon, Wednesday
1860	Wilder	Leominster	On or before Full Moon, Thursday
1807	Pentucket	Lowell	Before Full Moon, Thursday
1853	Ancient York	"	On or before Full Moon, Wednesday
1867	Kilwinning	"	On or before Full Moon, Friday
1868	Wm. North	"	On or before Full Moon, Wednesday
1805	Mt. Carmel	Lynn	After Full Moon, Monday
1865	Golden Fleece	"	Third Tuesday
1858	Mt. Vernon	Malden	First Thursday
U. D.	Palestine	South Malden	Second Tuesday
1760	Philanthropic	Marblehead	On or before Full Moon, Tuesday
1863	Pythagoras	Marion	On or before Full Moon, Tuesday
1859	United Brethren	Marlborough	On or before Full Moon, Wednesday
1864	St. James's	Mansfield	On or before Full Moon, Tuesday
1857	Wyoming	Melrose	Second Monday
1855	Mt. Hermon	Medford	On or before Full Moon, Thursday
1861	John Hancock	Methuen	Last Thursday
1864	May Flower	Middleborough	First Tuesday
1797	Olive Branch	Millbury	On or before Full Moon, Monday
1797	Montgomery	Millford	On or before Full Moon, Thursday
1863	Dayspring	Monson	On or before Full Moon, Wednesday
1771	Union	Nantucket	First Monday
1797	Meridian	Natick	On or before Full Moon, Wednesday
1861	Dalhousie	Newton	On or before Full Moon, Wednesday
1766	St. John's	Newburyport	On or before Full Moon, Thursday

Date of Charter.	Lodge.	Location.	Regular Communications.
1803	St. Mark's	Newburyport	On or before Full Moon, Tuesday
1797	Jerusalem	Northampton	Before Full Moon, Tuesday
1867	Paul Dean	North Easton	On or before Full Moon, Wednesday
1796	Harmony	Northfield	Before Full Moon, Wednesday
1860	Orange	Orange	Before Full Moon, Monday
1860	Oxford	Oxford	On or before Full Moon, Friday
1796	Thomas	Palmer	On or before Full Moon, Monday
1810	Mystic	Pittsfield	First Tuesday
1825	Plymouth	Plymouth	On or before Full Moon, Monday
1795	King Hiram	Provincetown	First Monday
1801	Rural	Quincy	On or before Full Moon, Thursday
1819	Norfolk Union	Randolph	On or before Full Moon, Wednesday
1832	Ashlar	Rockport	First Monday
1796	Washington	Roxbury	On or before Full Moon, Thursday
1805	Lafayette	"	Second Monday
1867	Eliot	West Roxbury	On or before Full Moon, Monday
1779	Essex	Salem	First Tuesday
1864	Starr King	"	Fourth Wednesday
1856	De Witt Clinton	Sandwich	On or before Full Moon, Monday
1806	Mountain	Shelburne Falls	On or before Full Moon, Wednesday
1864	Ancient Landmark	Shanghie	First Tuesday
1858	John Abbot	Somerville	On or before Full Moon, Monday
1864	Pioneer	Somerset	On or before Full Moon, Thursday
1868	Bernard	Southboro'	On or before Full Moon, Monday
1859	Quinebaug	Southbridge	First Tuesday
1817	Hampden	Springfield	First Saturday
1804	Roswell Lee	"	On or before Full Moon, Saturday
1803	Wisdom	West Stockbridge	On or before Full Moon, Thursday
1799	Rising Star	Stoughton	Before Full Moon, Wednesday
1798	King David	Taunton	

1866	Baylies Alfred	Taunton	After Full Moon, Wednesday
1867	Ionic	"	First Friday
1860	Martha's Vineyard	Tisbury	First Tuesday
1818	Solomon's Temple	Uxbridge	On or before Full Moon, Thursday
1854	Bethesda	Valparaiso	
1820	Monitor	Waltham	On or before Full Moon, Monday
1868	Isaac Parker	"	First Tuesday
1864	Eden	Ware	On or before Full Moon, Monday
1823	Social Harmony	Wareham	Second Friday
1859	Quabong	Warren	On or before Full Moon, Tuesday
1857	Pequosette	Watertown	On or after Full Moon, Thursday
1858	Webster	Webster	On or before Full Moon, Tuesday
1866	Adams	Wellfleet	First Wednesday
1867	Silcom	Westboro'	On or before Full Moon, Monday
1856	Mt Moriah	Westfield	First Wednesday
1825	Orphans' Hope	Weymouth	On or before Full Moon, Wednesday
U. D.	Delta	"	
1865	Artisan	Winchendon	On or before Full Moon, Friday
1865	William Parkman	Winchester	Second Tuesday
1853	Mt. Horeb	Woburn	First Wednesday
1793	Morning Star	Worcester	First Tuesday
1859	Montacute	"	Second Tuesday
1865	Athelstane	"	First Wednesday

NOW READY.

HALL'S MASONIC PRAYERS.


BEING

A SERIES OF ORIGINAL PRAYERS,

Expressly written to be used at the Altar in all the Masonic Lodges
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